

he was seventy-three years old, he resigned his archbishopric in order to return as a simple missionary to his labours among the heathen, and two years afterwards, in 755, he died a martyr's death in Frisea.

Both in England and in Germany the monks who were working under the authority of the Pope came into conflict with the Irish monks. The Celtic Church of Ireland, cut off as it was from the rest of Europe, had followed a different line of development from that followed by the Church of the West generally. On some matters, such as the time of keeping Easter, it had its own peculiar customs, and although it was rich in men of saintly lives, it was weak in organisation. In England the triumph of the Roman party was secured at the Synod of Whitby in 664, and in Germany the papal authority and Roman organisation were everywhere established by Boniface. From this time the monks were the great supporters of the Papacy, "a kind of standing army, always at the disposal of the Pope."¹

It is impossible here to tell the story of the labours of other missionary monks. From Germany the Gospel was carried to Sweden and to the Slavs beyond the German frontier. From England missionaries went to Norway, from Norway to Iceland, and from Iceland to Greenland.

Everywhere the monks were not only religious teachers, but pioneers of civilisation, cutting down forests, reclaiming swamps, and improving agriculture.

In many other ways the monasteries benefited the cause of civilisation. In the monastery schools the education of the times, such as it was, was carried on.

¹ Thatcher and Schwill.